

**ASSAULTS UPON DIVINE REVELATION**

At one period arose *Geology*, from the earthen depths, and entered into mortal combat with revelation which, pillared on the evidence of history, has withstood the assault. At another time, from the attitudes of the upper firmament, *Astronomy* brought down, and arrayed in hostile attitude against revelation, the science that and attack has also proved powerless as of former. Then from the *mysteries of the human spirit*, an attempt has been industriously made to induce some discovery of wondrous spell which to disenchant the world of its confidence in the gospel of Jesus Christ. From these roots of *Infidelity* have sprung the *Phylasophy* which have been incited, for the purpose of putting a mockery on all religion, and driving, if possible, from the face of the earth. But most singular attempt to graft infidelity on a thing purporting to be a science, has been made by those who usurped the doctrines of *Phylasophy* with their denial of the Christian revelation as if there were any earthly connection between form of the human skull, and the truth or falseness of our religion! The science of Theology has been made a sort of play ground for all manner of idle and idle speculation; and revelation is not without a peculiar evidence of its unassailable position, and beyond the reach of external violence. The hammer of the *Geologists* cannot break that demonstration—the *testimony of the Astronomer* cannot enable us to desert it, any character of falsehood—the knife of the *Phylasophers* cannot reach it, and the *testimony* which lies at its core, the *testimony of Metaphysics* can the *Mental Philosopher* probe his way to the secret of insufficiency, make exposure to the world of the yet unknown. All those sciences have cast their shadows at the stately fabric of our Christian revelation, and eradication, but they have been harmless and impotent at its base.—*Chalmers*



## POETRY.

## DEATH IN THE SANCTUARY.

It was long time—  
The day that I was blest,  
And now, amidst the gloom,  
Had at his Maker's call passed for a season  
In his holy career, and cast from off  
His weary neck the week-day mantle  
Of earth's vexing cares—and turned him  
From the crowded mart of life,  
To have his burning bow  
In the cool fountain of domestic bliss.  
On that calm morn, the deep-toned Sabbath bell  
Rang out its echoing notes, calling on men  
To tread the portals where his God  
Is worshipped. And from their happy homes  
They heard, and hastened to obey the summons.  
Among the throng who on that holy day  
Traded the pathway to the house of prayer,  
Was a young maiden, on her glowing cheek  
The rose of health blossomed richly.  
No boding shadow, darkened  
Her clear horizon. Buoyant with hope,  
The present cloudless, and the future bright,  
She went with songs of praise and high  
For all the blessings, that like bright-eyed flowers  
Clustered around her path,  
To lay upon the altar of her God  
The incense of a grateful heart.  
But as she knelt in adoration there,  
Hushed and self-absorbed, her soul  
Laid upon its searching gaze  
Upon marks each sacred motive,  
Death's angel smote her—  
And that fair form was borne  
By awe-struck men forth from  
The crowded throng of worshippers,  
A stiff corpse.

Oh God! does but a breath  
Divide us from thy presence—  
And shall thy warning voice  
Again, and yet again, fall on our ears  
In such impressive tones, and we regard it not?  
Forbid it Heaven!—forbid it, oh, our souls!  
Oh! let us even now—say in whose veins  
The crimson tide of life is coursing  
With a current deep and strong,  
Refuse upon our startled ears  
This last and note has died—  
Let us arise and give to the conflict.  
That when the word of Death  
Which Dionysia-like, is even now  
Suspended o'er our heads  
But by a single hair, shall fall,  
It may not find us sleeping at our posts—  
But with lamps all trimmed,  
And footsteps hastening to the gate of Heaven.

BRADLEY, Jan. 16. ACADEMY.

## EDUCATION.

## DR. HUMPHREY'S THOUGHTS ON COLLEGE EDUCATION.—No. XI.

College studies and instruction.—It is not my design to dwell upon the first of these topics here, especially as I have given it a prominent place in a series of familiar lectures to the freshmen class of the seminary with which I am connected, and as these lectures may be long before done up in a small volume, and left with the booksellers. Having last week expressed my cheerful acquiescence in that liberal allowance of vacations which affords students ample time to unbend their minds, visit their friends, and take a little recreation, I hope they will allow me in this number earnestly to urge upon them the duty of close application in term time. Some not only want all the vacations of the year to relax in, but to add a few days to both ends of each vacation, and then carry it back to college, instead of returning with fresh ardor to their studies. This will never do. Literary starvelings enough have been turned out already. The public want plump and full grown men, and charge of their academics and grammar schools; to defend their rights, cure their diseases, and watch for their souls; not dead famine-stricken spectres, to roam about their neighborhoods and frighten their children.

It is almost superfluous to remark, that the whole course of academic instruction ought to be able and thorough. To make it superficial were to waste the student's time and money, and in a great degree to defeat the object of his being sent to college. The main business of the Faculty is to teach; and it is reasonably expected that they will teach every thing well. If they are incompetent, or if they will not take the necessary pains, they ought to be superseded. The value of the daily recitations, each of which should fill up the hour, depends very much upon the thoroughness of the instructor. Every class needs a great deal of drilling, especially at first, and much more than would be required were the preparatory instruction as critical in all the academics, as it is in some of them. I know it is an unwelcome task, for a professor or teacher, to lay again the foundations, when he is anxious to "go on to perfection." But as things are, there is no other way; unless, indeed, he should attempt to build without a foundation. But while the accurate and faithful teacher will spare no pains to make his pupils accurate and thorough, as far as they go, he will be careful not to fall into the opposite extreme, of keeping them so long upon the foundation, that they will not have time to carry up the edifice. He cannot instruct his class just as he would, if they all expected to devote themselves for life to the classics; nor as if they were all equally well fitted, or equally "apt" to learn. He is obliged, after ascertaining what the materials are upon which he has got to work, so to lengthen or shorten the lessons as to do the greatest good to the greatest number. To this end, he will consider, not how much ground the best scholar can go over, nor how little the poorest; but how much those of average abilities and standing can do in a given time.

It is well known that some students have more show than substance. Without much study they will get up and afford a sort of free translation with as much fluency and self-confidence as if they had spent a week in looking out every morning and digging out every root. The intelligent and thorough instructor will know who they are; and by putting on the screws, more or less, as the case may require, will soon bring them down to their level, so that it will be seen by every one that their translations are quite too free to be accurate.

Others are famous for "dodging the question," or in other words, for slipping along with as few recitations as possible. At one time, the class has taken up a new study, and they could not get the book in season. At another time, when called upon to recite, they have had company and are not prepared, or they are absent yesterday and have got the wrong lesson. One morning they excuse it, that they did not hear the bell; another, that their alarm did not go off; another, that the student who agreed to wake them did not do his duty; and another that they were unwell. Now the tutor soon gets to understand all these tactics perfectly well; and when "patience has had its perfect work," there is no other way but to bring up the delinquents with a short nose. You have played "flat and loose" long enough. You are not too unwell, I find, to be anywhere but just where you ought to be. Besides, your sickness, whatever it may be, affords no valid excuse for delinquency, if it is occasioned by want of exposure or bad habits. If you cannot study and attend recitations while you are able to be abroad every day, you must go home and take medicine. Your father supposes that you are improving your time and privileges tolerably well at least, and he must be deceived. This will be a faithful teacher reason and remonstrate with the slothful and lazy members of his class, and in one way and another, make it altogether too uncomfortable for them to remain, without a radical change in their habits.

Instruction may be given in three ways. By going over the lessons critically in the recitation room; by lectures; and by combining both methods in the same exercise. The first of these I regard as much the most useful and important. It puts the scholar upon his own individual responsibility, and compels him to study. Daily recitations, without lectures, in any branch of public education, would be vastly preferable to the ablest lectures without recitations. While a few will study hard, whether they are drilled upon the text-books or not, the majority will let the professor do most of the investigation and thinking for them, if he will consent to it. They will wonder at his great learning, and be alarmed with his eloquence, and then go to their room to smoke cigars and read novels, and waste the precious hours which ought to be given to hard study. I am more and more fully convinced that mere lecturing, however able, within the walls of a college, or indeed anywhere else, is of very little use. The subjects must be studied; and few will study unless they are obliged to recite in some form or other.

Let it not be inferred, from the strong language which I have used, that I am unfriendly to college lectures. On the contrary, I hold them to be essential, especially in the departments of Classics, Natural History, and Experimental Philosophy. In Classical Literature, in Rhetoric, in Mental and Moral Science, in Political Economy, in Anatomy, and in the Evidence of Christianity they may be made exceedingly instructive and useful; but it must be in connection with recitations, often enough and sufficiently critical to insure a careful attention to the subjects treated. Some instructors have a happy talent for combining the chief advantages of lectures and recitations in the same exercise. This is done by hearing the lessons and enlarging, more or less, upon the several topics which they happen to embrace, according to circumstances. There is some danger, I know, of becoming tiresome and repetitious by adopting this method, a fault against which every judicious instructor will be careful to guard.

With regard to text books in Languages, Mathematics, and in some other branches of academic education, the use of them is indispensable. We could not do without them; but Rhetoric, Natural History, Political Economy, and Mental and Moral Philosophy can be recited from text books, or by subjects, at the discretion of the teachers; and where text books are used, the student can be required to answer in the very words of the author, or to give the sense in his own language. Some adopt one, and some the other of these methods; and each, no doubt, has its advantages. But however it may be with young men in their professional studies, I doubt very much whether a class in college, can be taken over any part of the ground by subjects, with so much advantage as by the use of text books. The field is too wide. Most of our undergraduates want something more definite. Many can travel very well over a wide plain, by the help of way-marks, who soon would get lost without them. The method which strikes me as best, upon the whole, is to retain the text books and refer to other authors, which the students should be expected to examine, as they may have time and opportunity. In regard to counting and reciting merely from memory, it seems to me that a better way is to commit all the definitions and general heads, and then to fill up the outline by a careful study of the subjects.

I shall close this number with a quotation from the Yale catalogue, which seems to present the legitimate object of college instruction, in an exceedingly just and accurate manner. "The object of the system of instruction to give a partial education, consisting of a few branches only; nor on the other hand, to give a superficial education, containing a little of almost every thing; nor to finish the details of either a professional or a practical education, but to commence a thorough course, and to carry it as far as the student's residence will allow. It is intended to maintain such a proportion between the different branches of literature and science as to form a proper symmetry and balance of character. In laying the foundation of a thorough education, it is necessary that all the important faculties be brought into exercise. A mind which has been brought to receive a much higher culture than others, there is a distortion in the intellectual character. The powers of the mind are not developed in their fairest proportions, by studying languages alone, or mathematics alone, or natural or political science alone. The object in the proper collegiate department is, not to teach that it is peculiar to any one of the professions, but to lay the foundation which is common to them all. With the separate schools of Law, Medicine, and Theology, the undergraduate course is not intended to interfere. It contains those subjects which ought to be understood by every one, who aims at a thorough education. The principles of science and literature are the common foundation of all high intellectual attainments. They give that firmness and discipline and elevation to the mind, which are the best preparation for the study of a profession, or of the operations which are peculiar to the higher mercantile, manufacturing, or agricultural establishments."

## MISCELLANY.

## SCOLDING IN THE PULPIT.

Extract of a letter from William Cooper, the poet, to his intimate friend, Rev. John Newton.

"No man ever scolded out of his sins. The least corrupt at us, as is, and because it is, grows angry if he is not treated with some management and good manners, and scolds again. A surly mastiff will bark perhaps to be poked, though he will growl even under the operation, but if you touch him roughly he will bite."

There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, when he is fighting for his own notions. He thinks that he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this noble task he wonders that they are not converted. He has given it to them soundly, and if they do not receive, do you mention that God is in the door of a truth, he gives them up as reprobate, incorrigible and lost forever. But a man that loves me, if he sees me in an error, will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not tell it angrily, and in much heat and discomposure of spirit. It is not therefore easy to conceive on what ground a minister of the gospel should conduct himself so that he does not himself understand his errand. The absurdity of it would certainly strike him if he were not himself deluded. A people will always love a minister, if a minister seems to love his people.

## PULPIT REFINEMENT.

The Rev. John Griffin used to relate the following anecdote of himself:

He was once preaching when he used the expression, "The deity." A sailor, rising from his place, raised his hand with a sign of deference, and said, "Please your reverence, do you mention God Almighty?" To which Mr. Griffin replied, "I do, my friend, I do mean God Almighty." "Since that time," added Mr. Griffin, "I have seldom used that word as descriptive of God, but have spoken of him in the terms and phraseology alone by which He is distinguished in the Scriptures."

And the Rev. Dr. Griffin used to relate an anecdote of a clergyman who said in the course of a sermon, "My dear hearers, unless you repent of your sins and turn unto God, you will go to a place that it would be indecent to name before so refined an assembly." "Such a man," the Doctor would add, "ought to be hurled with indignation from the pulpit." A sentimentalism for the want of a better word pervades the

minds of many men, and begets a taste for language that savors far more of false delicacy than refinement or good sense. There is another extreme; where the speaker delights in frequent introduction of the name of God, or in repeating harsh epithets to express the torments of the lost. Either of these may be avoided, and the strong, dignified and elegant language of the Scriptures used instead.—N. Y. Obs.

## OUR LIVES AND OUR PRAYERS.

Our greatest inconsistency appears, where a comparison is drawn between our lives and our prayers; and it is wise to bring our conduct to this test. Many pray well, who live ill. Can any thing be more injurious to churches and families? Is not this one principal reason why some persons' families and social prayer meetings do not prosper? What does it avail how often we pray, if God does not answer us? If we pray fervently for our children, and instruct them with indifference, or seldom—and are more devoted to their worldly interest, than to their souls;—what must the impartial Judge think of us? If we use humble expressions to God, without humility, and betray a haughty carriage to men; if we pray for the poor as Christians, and grind them as tradesmen—for success to the Gospel, and throw hindrances in the way—for the peace of the church, and are the first to take offence, and the last to forgive—one—for heavenly mindedness, and indulge a selfish temper, and to angels, and to the angels of God, without humility, and betray a haughty carriage to men; if we pray for the poor as Christians, and grind them as tradesmen—for success to the Gospel, and throw hindrances in the way—for the peace of the church, and are the first to take offence, and the last to forgive—one—for heavenly mindedness, and indulge a selfish temper, and to angels, and to the angels of God, without humility, and betray a haughty carriage to men; if we pray for the poor as Christians, and grind them as tradesmen—for success to the Gospel, and throw hindrances in the way—for the peace of the church, and are the first to take offence, and the last to forgive—one—for heavenly mindedness, and indulge a selfish temper, and to angels, and to the angels of God, without humility, and betray a haughty carriage to men; 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NO.

DES

CHARACT

The strictness of the law is proved by the fact that the Arab's camel may have to move the load round about, and remain safe, passing through a narrow chasm, as we said it was, before, and would be held in abeyance by the present law, individuals were. He had just received a load of grain for one of the soldiers, but it had all been taken that he was on the rocks, from years before, and bound hand and foot, same kind. The following is the Superior of the order, who covers his wife, of course, he turns every one, and he knows that he will marry in time perhaps of a mean time as signing some, adopts. One avoid personal, the impossibility, tried.

We made no among the tribe North, but come then all, who Salih, the head of this power; and him, or an order to apply to the Tawarah, the result of being among the tribe it was accounted learn to read, their deserts, and in like manner from the arts and the Muiding desert, sits very the name of the and the few religions moulded after religion is a matter of prescription, to attachment to the prospect of money saw any among them prayers, and monly so puny, they never attained them even know prayer. The Bedouin, though keep it. Nor is regarded; for more than two or three made the journey the Bedawin is "Their mouths are hardly able to say that did not come. We asked the Bedawin why they sing Christianity—they would defend by it." The regulated mind and intellectual conversation might be them for good, spirit of the Gospels among the Tawarah speaking their own habits, he wouldness; and were from to their own things, he would authority among them, we found accommodating; great beggars. His vision can well be they retain their and this model is so long as the civilization and nation for the desert first be overcome to a kindlier soil to fixed abodes, a rural life. But a course is necessary; at least, to overturn habits come down to the unchanged.—R

GARDE

Near the same is the place fixed of the garden ground nearly a stone wall. The and forty-five feet side measures of—and the N. Within this enclosure, trees, with stone trunks. There mark it as God's, or similar of equally old. It upon during the D. 226; when a resurrection were fore that time Eusebius, writing Olives, says God Olives, and was faithful. Sixty places it at the church had been tioned by Theodor of the seventh century spoken of by Augustine, century, by the times of the therefore little site is the same. Whether it is the more question.

Giving myself to the aged tree around; only a far off, and a few side of the mountain dead walls of the frated no sound of the stillness and or at least not agony and blood with the redness